



Part 1

Tawheed is Our Foundation

لا إله إلا الله is our banner

Gems of Ramadan 2.0

SHAYKH AHMAD JIBRIL

Tawheed must be the firm foundation to build on, and any other foundation is a foundation on the edge of a crumbling cliff tumbling down to the pit bottom. Yes, Islām calls for liberating Muslim lands and it has a social system, an economic and justice system. Had the Messenger (ﷺ) founded his nation on various other ideologies or under any other slogans, and raised his Sahābah on them and used them to gain followers, it may have most likely spared him from many of the hardships and grief and torture that he (ﷺ) and the Sahābah endured. If the deluded today were living back then, they would have told the Messenger (ﷺ), “You should use a different route to establish your nation and raise your Sahābah on so you can spare yourself and your Sahābah the torture. Then, once you ascend to leadership and establish a stronghold, you can change it to Tawheed.” But the Messenger (ﷺ) made it clear beyond clarity that this call was founded purely on Tawheed, and the Mushrikeen understood that very well and that’s why they said,

أَجْعَلَ الْإِلَهَةَ إِلَهًا وَحِدًا

“Has he made the gods [only] one God?”¹

Look at nationalism, for example. It was easy for the Messenger (ﷺ) to unite and gather followings under it. He could have tainted the call of Tawheed with the call to nationalism or liberating occupied Arabic lands, but *معاذ الله* would he do that, *صلى الله عليه وسلم*. Yemen, in the south, was under the rule of the Persians who ruled it by an Arab-appointed agent, and Ash-Shām, in the north, was under Roman rule, who ruled it by an Arab-appointed agent. The only non-occupied Arabic lands were Makkah, Madīnah, Tihāmah, and Najd, and some other useless dried deserts. Dried deserts and tribal feuding and bloodshed and massacring of one another made it something unworthy for the superpowers to bother to occupy. A man (ﷺ) from the most noble fraction of the most noble tribe whose honesty and trustworthiness and decisions were accepted for years before his message-hood—which came to light when everyone accepted his decision as to how to place the black stone—that man (ﷺ) could’ve used that background that he had and that influence that he had to unite the Arab under the banner that they would accept, like nationalism or liberation of occupied lands. That may have spared him and the Sahābah the torture they endured for those 13 years. Then, after gaining territory and ascending to power and gaining strength, he can say, “Now let’s give you the raw deal...our call is really to *لا إله إلا الله*.” And *معاذ الله* would he do something like that, *صلى الله عليه وسلم*.

¹ (Qur’ān, 38:5)

I'll give you another example. The Messenger could have easily united them under something they would accept, like a social justice reform—better financial living for the majority who were poor, just like we heard in the Arab Spring. There were a few wealthy people lavishly living, and those few rich were oppressively dealing in usury, multiplying it over and over on the majority who were poor.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ مِزْعَةً

O you who have believed! Do not consume usury, doubled and multiplied. ²

“We’re going to take the wealth from the small amount of wealthy people and spread it among the large amount of the poor” —the poor would’ve followed him! He would’ve amassed a massive following. But even though Islām called for the rights of the poor and has the most just economic system, the slogan remained:

قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَفْلَحُوا

Say, “There is no god worthy of worship except Allah,” and you will be successful. ³

Another example: The Messenger (ﷺ) was sent at a time when manners and ethics were at their lowest; he could’ve united people or gathered them under the banner of an ethical or moral reform. Killing, gambling, prostitution, oppression, etc. were at their peak. Gatherings for alcohol were in the mornings and evenings and in between, and it was something to boast about. In Sahīh al-Bukhārī, ‘Ā’ishah رضي الله عنها described a glimpse of some of the sickest types of relationships in Jāhiliyyah. ⁴ She mentioned the prostitutes who would post flags at their doors as a sign, and whoever wished would enter upon them. She mentioned another type, which was a group of less than ten men who would assemble and enter upon a woman, and if she got pregnant and gave birth, she named any one of those ten that she liked to be the father. Another type was when a man would tell his wife, after she became clean from her period, “Go have sexual intercourse with another man.” A call for reforming and purifying them from that filthy lifestyle would’ve gained him ground and probably spared him grief. Isn’t Islām against drinking and gambling, fornicating and prostitution, and oppression? Of course! Moral and ethical reform according to the Qur’ān and Sunnah is essential, but the slogan remained لَا إِلَهَ إِلَّا اللَّهُ.

² (Qur’ān, 3:130)

³ (Musnad Ahmad, 15448)

⁴ (Sahīh al-Bukhārī, 5127)

As difficult as it was, Allāh guided His Messenger (ﷺ) to be persistent in maintaining his call and slogan purely and clearly on Tawheed. Some of those aspects are what Islām calls for. Islām came to reform the economic system, the social and moral ethics, to liberate occupied lands—but all that is under لا إله إلا الله. And if those were matters encompassed under لا إله إلا الله, yet the Messenger (ﷺ) kept his Da'wah and slogan clear and pure on لا إله إلا الله, then imagine those who use Shirk in an attempt to ascend to power then they allege they'll change it, like the Shirk of Democracy or Kufr, and violating walā' and barā', or interfaith or other slogans, or under the pretext—for example—of “Maslahah”. Allāh سبحانه وتعالى gave all the Messengers a specific way to call for this Da'wah, and it was a way chosen by Al-'Alīm Al-Hakīm, even if it endured more hardships and difficulties, because an unpaved path that gets you to your goal is better than a paved path that takes one to Jahannam, واليعاذ بالله.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

And We sent not before you any messenger except We revealed to him that, "There is no deity except Me, so worship Me." ⁵

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

He sends down the angels, with the inspiration [i.e., revelation] of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me, so fear Me." ⁶

The Messenger (ﷺ) repeated it over and over:

لا إله إلا الله

There is no god worthy of worship except Allah.

قولوا لا إله إلا الله تفلحوا

Say, "There is no god worthy of worship except Allah," and you will be successful.

⁵ (Qur'ān, 21:25)

⁶ (Qur'ān, 16:2)



Part 2

Raised Upon Tawheed

A different kind of human



Gems of Ramadan 2.0

SHAYKH AHMAD JIBRIL

After the hardships on the correct path, the payoff is big. The Sunan of Allāh سبحانه وتعالى are clear, simple, and basic. No rocket scientist can circumvent them and no power on this earth can halt them, and they don't need a genius to figure them out—they're simple and clear.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth, just as He granted it to those before them; and that He will surely establish for them [therein] their religion which He has preferred for them; and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. ⁷

Tawheed and no Shirk—that's why on the mountain of As-Safā, it was لا إله إلا الله. He called for لا إله إلا الله on the mountain of As-Safā. He called for لا إله إلا الله in Dār al-Arqam, صلى الله عليه وسلم, in the courtyard of Al-Masjid al-Harām, at the doorsteps of the houses, in the alleys of Makkah—years and years of teaching, repeating, reiterating Tawheed in the houses and in the markets, to individuals and in all gatherings, to the believers and to the non-believers, to the youth, to the women, to the men, to the children, to the elders—لا إله إلا الله. That is how he was able to raise the most successful generation, in the shortest time, who led the globe with lightning speed. Once they established Tawheed and raised up pure banners, and after they liberated their hearts and actions from anything other than Allāh سبحانه وتعالى, they were then worthy of the promised victory from the One who never breaks His promises. The Tawheed that the Messenger (ﷺ) left them on before joining the Highest Companion left them on a strong foundation—it taught them who was a Murtadd and who wasn't. They overcame the challenges with Tawheed. Abū 'Ubayd al-Qāsim bin Sallām bin 'Abdillāh, in Kitāb al-Īmān, said pertaining to the matter of Riddah—he said the Jihād of Abū Bakr as-Siddīq and the Muhājirīn and Ansār رضي الله عنهم against the ones who denied giving the Zakāh was identical to the Messenger (ﷺ)'s Jihād towards the people of Shirk, with no difference between them even if they didn't deny it as a concept of Islām. The only ones—if you read history—the only ones who remained on Islām were the people of Makkah, Madīnah and At-Tā'if, and some tribes near those cities. The challenge of the Murtaddīn alone was sufficient to crumble the Islāmic nation and bring it to ruins had it not been built on strong foundations—the Tawheed that the Messenger (ﷺ) constructed it on. With knowledge of

⁷ (Qur'ān, 24:55)

Tawheed that the Messenger (ﷺ) left them on, they were able to know the rulings and status of people and how to deal with them. Not only did they succeed against the Murtaddīn, but they went on the offensive—the victories against the Byzantine Empire in Falastīn, the victory in Qādisiyyah, the conquest of Egypt, the destruction of the Sasanian Empire, they reached Armenia and Georgia, they took down the Byzantine fleet in the battle of Ma'rakat Thāt as-Sawārī (معركة ذات الصواري). That's just the glimpse during the Khulafā' ar-Rāshidīn, who were raised by the Messenger (ﷺ) firsthand on Tawheed. That's what Tawheed forms—a child we raise on Al-Usūl ath-Thalāthah will stand to the biggest of their Shuyūkh and fools, like those who shamelessly and boldly call a leader of a secularist country a “Khalīfah”. What Tawheed did they learn and understand? What Tawheed does one who considers a leader of a secularist country—who violated the most basic, important, essential rules of walā' and barā', which is لا إله إلا الله and Tawheed, and replaces the Sharī'ah of Allāh—a “Khalīfah”? Then someone boldly alleges, “Oh, they don't know Fiqh al-Wāqī', that's why they can't understand how he is a Khalīfah,” and we say, “You don't know what Tawheed is!” A person who knew Tawheed doesn't need the warm welcoming visit of the head of the Zionist, who's massacring Muslims in Falastīn, to their Khalīfah...of course, with the Athān echoing in the background. A Muwahhid raised on Tawheed looked at the foundation way before and knew the status, just like a Muwahhid raised on Tawheed knew the status of the situation in Bilād al-Haramain based on their crumbling foundation, way before the concerts and other munkarāt became open and public and protected and apparent.

What changed the Sahābah from being neglected Bedouins in a barren desert to emerge as the leaders of the globe? Look at their lives again and again—study it, analyze it, read it over and over...Tawheed! Truthfulness on Tawheed, irrigated by:

وَمَا بَدَّلُوا تَبْدِيلًا

*And they did not alter [the terms of their commitment] by any alteration.*⁸

—irrigated by firmness and steadfastness on Tawheed, they liberated their hearts from every vanishing means and dedicated it to Allāh سبحانه وتعالى.

⁸ (Qur'ān, 33:23)

Even after the Khulafā', who were directly raised under the hands of Rasūlullāh (ﷺ), there came a time when a Muslim would walk from Tanjah in Morocco to Baghdād in 'Irāq, from the shores of the Pacific Ocean to the shores of the Atlantic Ocean, needing nothing more than لا إله إلا الله as his ID. Anywhere he arrived, he was greeted by people of various colors in different tongues, but لا إله إلا الله was the melting pot that united all—Tawheed! Tawheed penetrated the hearts and pumped life into them.

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ

And is one who was dead and We gave him life and made for him light by which to walk among the people...⁹

Tawheed appeared in their actions, and that's what gave birth to a different kind of a human being. With pure Tawheed, they became the leaders and pioneers, putting in practice the most just and most civilized society this earth has ever seen. After being firm on Tawheed, they led the globe in an economic system, in a social system, in a moral system, in a political system, in a military system—nothing on this earth can compare to it because it came from Al-'Alīm Al-Khabīr. It came from Allāh, جل في علاه.

⁹ (Qur'ān, 6:122)

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Part 3

Walā' and Barā' is Our Backbone

A brightness that can never be
extinguished

Gems of Ramadan 2.0

SHAYKH AHMAD JIBRIL

There's no Īmān or love of Allāh سبحانه وتعالى that can be combined with the love of the enemies of Allāh. Walā' and barā' is to love and to despise, it's to have loyalty and it's to disavow, it's to adhere and repudiate. It's a principle of Islām whether you like it or not. Ibn Taymiyyah defined it simply and clearly; he said wilāyah is the opposite of 'adāwah—wilāyah is love and nearness, and 'adāwah is barā'a and it is despising and furthering and distancing.

Tribes have walā' and barā' based on tribalism—there's no way they can exist without it, nations have walā' and barā' based on nationalism—they can't exist without it, sports teams of various sports need walā' and barā' for the team, political parties must have walā' and barā' for their parties to exist, the crusaders had walā' and barā' to their faith, the gangs in the street can't exist without walā' and barā'. They all have walā' and barā'—their walā' and barā' is on a low, earthly, Dunyā foundation. It's free and far from truthfulness and justice, and far from the Guidance and Revelation of Allāh سبحانه وتعالى of course. The world has no problem when walā' and barā' is based on any foundation, so long as it's not based on لا إله إلا الله.

Walā' and barā' is the backbone of this Ummah. Walā' and barā' defines who the enemies are and our stance towards them. That's why they request of their agents to remove it from curriculums, and then they go tell their other agents to dilute its meanings. What's amazing about our walā' and barā' is—yes, we must despise, but—it has teachings and limits. There's no oppression or transgression in it. Walā' and barā' teaches you to repudiate and despise but gives you the limits so you will not oppress or wrong anyone. Their walā' and barā'—to their democracy, for example—it has no limits. We've seen a sample of it in 'Irāq, in Sūriyyah, Afghānistān, Kashmīr, Falastīn, and elsewhere. If you don't have a backbone, what are you? You're paralyzed! And that's what they want this Ummah—a paralyzed Ummah. There is absolutely no way this Ummah elevate or stand without walā' and barā'—and pure walā' and barā', for that matter. A broken back are those who have no walā' and barā', they're paralyzed. An unhealthy backbone is when walā' and barā' is diluted or its meaning is tainted—it makes it a hunchbacked Ummah, a bent spine syndrome Ummah, an Ummah always walking in hunchback rukū' to their enemies.

Walā' and barā' is why the soft-hearted, tearful Abū Bakr as-Siddīq turned angry and admonished, and it's why 'Umar threatened and it's why Khālīd roared, رضي الله عنهم أجمعين. Now, no one cares if walā' and barā' is slaughtered or uprooted or attacked or diluted. To show you how significant

this aspect is, the United States officially—and through their officials and official releases—requested of their stooges in Bilād al-Haramain to take walā' and barā' out of the school curriculum. I studied grade school in Madīnah in the early 80s. The Islāmic Studies curriculum of the public school I was in, and all of them, was focused on Tawheed and walā' and barā'. I memorized most of Al-Usūl ath-Thalāthah in second grade, and it was part of the public-school curriculum. The United States Department of State ambassador, Hanford, was maybe among the first who publicly requested that the Sa'ūdī stooges remove walā' and barā' from the curriculum, and he confirmed the progress. Some Murji'ah will say, "How do you take the word of a Kāfir or Kuffār-released statements?" When we left Madīnah to return to the United States, my father developed a very—may Allāh سبحانه وتعالى give him a long life full of deeds—he developed a very strong bond with the principal—رحمة الله تعالى عليه—of the school that I was in. It was the first school that was part of the regular public school system that was very unique and special in being the only one in Bilād al-Haramain (at that time) like it. It was a public school, but it combined to the regular public curriculum and added emphasis on Qur'ān. When someone reached junior high, he must have memorized the entire Qur'ān. And in high school, it was devoted and focused on Qirā'āt—that's in addition to the regular worldly sciences and the other Islāmic studies. We had 3 hours a day of Qur'ān. The rest of the public schools had the same, or similar, Islāmic Studies curriculum except for the 3 hours of Qur'ān per day that our school was special for. When we were about to return to the United States, my father asked the principal of the school Ubayy ibn Ka'b—that's the name of the school—he asked him to give him a copy of the entire curriculum from 1st grade to 12th grade. My father wanted to continue teaching us the curriculum at home after we returned to the United States and to teach it to others, which he did. The principal gave the entire curriculum from 1st grade to 12th grade—Tawheed, Fiqh, Tafsīr, geography, history, science, math, physics. It's very easy to compare the difference between back then and today. Shaykh Nāsir al-Fahd—فك الله بالعز أسره—he took that to heart and he mentioned it many times, if you pay attention, in many of his writings. In fact, many heads of so-called 'Ulamā' there wrote a unified statement protesting this change years and years ago. Walā' and barā' irritates them so much that one time, they want it out of their curriculums, and another time, they direct the Munāfiqeen to dilute or taint its pure meaning. Elsewhere, they want to defame or silence or imprison anyone who speaks about it.

Walā' and barā' is serious. It's not for recreational and leisure study and reading. It's Kufr and Īmān, it's Jannah and Jahannam, it's victory and failure of this Ummah. They try to give the illusion that walā' and barā' started with Imām Muhammad bin 'Abd al-Wahhāb رحمه الله تعالى a few hundred years

ago and they think it ended, or it's on the verge of ending, with the rise of the recent interfaith movement. I got bad news for them—walā' and barā' came with the word of لا إله إلا الله, its age is the age of لا إله إلا الله. Walā' and barā' has been around way before Muhammad bin 'Abd al-Wahhāb and even before our beloved, honored, noble Rasūlullāh (ﷺ). Messengers specifically mentioned it in detail before our Rasūl (ﷺ) did.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ
مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

*There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone"...*¹⁰

No doubt, interfaith is on the rise...due to the rise of the Munāfiqeen who attribute themselves to this Ummah, but walā' and barā' can't be extinguished. If they're able to take the Qur'ān out of the hearts and off the shelves and out of existence, then they'll be able to take walā' and barā' out of existence. That is brightness that can never be extinguished, and it will remain until the angel blows in the trumpet.

¹⁰ (Qur'ān, 60:4)

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Part 4

They are the Enemy, So Beware of Them

Whoever beloyals them is
one of them

Gems of Ramadan 2.0

SHAYKH AHMAD JIBRIL

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُمْ مِّنكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you—then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people.¹¹

‘Abd bin Humayd related that Huthayfah said,

ليتنق أحدكم أن يكون يهوديا أو نصرانيا وهو لا يشعر، وتلا: وَمَن يَتَوَلَّهُمْ مِّنكُمْ فَإِنَّهُ مِنْهُمْ¹²

Huthayfah said, “Let one of you fear becoming a Jew or Christian without perceiving,” and he recited,

وَمَن يَتَوَلَّهُمْ مِّنكُمْ فَإِنَّهُ مِنْهُمْ

“Whoever beloyals them is one of them.” You know, in simple terms, what he’s trying to say—he’s saying that negating your walā’ and barā’ will take you out of Islām without you perceiving it.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ

O you who have believed, do not take as intimates those other than yourselves [i.e., believers]...¹³

Whoever knows لا إله إلا الله—believes in it and knows its meaning—automatically loves it and loves its people and despises its enemies—the enemies of لا إله إلا الله. And without that, there’s no Īmān. Among the Mufasssireen are those who considered deficiency in walā’ and barā’ mischief on this earth.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ

And when it is said to them, "Do not cause corruption on the earth" ...¹⁴

¹¹ (Qur’ān, 5:51)

¹² (Fath al-Qadeer)

¹³ (Qur’ān, 3:118)

¹⁴ (Qur’ān, 2:11)

When it is said to them, “Stop making mischief on this earth,” “Stop spreading corruption in the land”—what do they say? “We’re peacemakers.” Among the various narrations and interpretations Ibn Kathīr رحمه الله تعالى and others chose is that mischief/corruption/Fasād on this earth, in that verse, is the negating of walā’ and barā’ or deficiencies in walā’ and barā’. I ask you, by Allāh, when you hear or tell those who dilute the walā’ and barā’ today—when you ask them about their mischief, don’t they justify with exactly what their ancestors-in-Nifāq did? “Global peace,” “tolerance,” “brothers in humanity,” “interfaith,” “Abrahamic faiths”.

قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

...they say, "We are but reformers."

!صدق الله

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ

Unquestionably, it is they who are the corrupters, but they perceive [it] not. ¹⁵

Verily, surely, no doubt about it, they’re the ones who make mischief and they don’t even perceive it.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ

And those who disbelieved are allies of one another. If you do not do so [i.e., ally yourselves with other believers], there will be fitnah [i.e., disbelief and oppression] on Earth and great corruption. ¹⁶

The disbelievers are allies of one another, and if you Muslims don’t do it, there will be Fitnah and oppression on this earth. Great corruption and mischief on this earth—

إِلَّا تَفْعَلُوهُ

If you do not do so...

¹⁵ (Qur’ān, 2:12)

¹⁶ (Qur’ān, 8:73)

If you don't do so, there will be mischief. Do what, ya Allāh? Become allies and adhere to walā' and barā' as it was taught by Rasūlullāh (ﷺ). Verse after verse—by Allāh, you can write volumes on the verses of walā' and barā', whether direct in meaning or implied in meaning. Hammād bin Abi ṭālib رحمه الله تعالى accurately said after the obligation of Tawheed and prohibition of Shirk, there's no concept in the Qur'ān that has more clear proof than walā' and barā'.

The Messenger (ﷺ) summoned the son of the head of the hypocrites. He told him, “What do you think about what your father's been saying?” ‘Abdullāh said, “What is it my father's been saying? May my father and mother be ransomed for you, O Rasūlullāh صلى الله عليه وسلم” He said,

لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ¹⁷

“He's saying, ‘When we return to Madīnah, the honorable will definitely expel the inferior.’” ‘Abdullāh said,

صدق والله يا رسول الله، أنت والله الأعزُّ وهو الأذلُّ

‘Abdullāh said, “O Messenger of Allāh! By Allāh, he spoke the truth. You're the one with honor and he's the inferior, despised, low one.” Walā' and barā' at its best. “O Messenger of Allāh! The people of Madīnah know—they know before you came here there's no one more obedient and more dutiful to his father than I was, but now, if it pleases you O Messenger of Allāh, I will sever his head.” Walā' and barā'! The Messenger of Allāh (ﷺ) said no. When Muslims returned from that trip to Madīnah, ‘Abdullāh took it upon himself to stand at the gate of Madīnah with his sword drawn over his father's head, and he said, “Today, you will learn who is the honorable and who is the low one. By Allāh, you will not enter Madīnah until the Messenger (ﷺ) gives you permission.” As a leader of the tribe of Al-Khazraj, he began to scream. He said, “O Khazraj! My son has prevented me from entering my home.” The son said, “You will not enter without the permission of Rasūlullāh (ﷺ),” and then the word reached the Messenger (ﷺ) who said, “Tell ‘Abdullāh to allow his father entry into Madīnah.” Walā' and barā' caused one of the most dutiful, obedient sons to revolt against his father for لا إله إلا الله, and the examples on that are numerous.

¹⁷ (Qur'ān, 63:8)

There's strong walā' and barā' today. Everywhere you look, there is walā' and barā'. The problem is the walā' and barā' is on other than لا إله إلا الله. Some believe in walā' and barā' but altered its foundation from لا إله إلا الله to nationalism, tribalism, humanity, interfaith, tolerance, etc. Some devilishly looked into the eyes of a Kitābiyyah in an attempt to find a way out of walā' and barā'. What do I mean by that? I mean they say, "Oh, we're allowed to marry a Kitābiyyah—" which is a Jewish or Christian woman— "We're allowed to marry them." Yes. They say, "Oh, there's going to be love. There's marriage, so how can there be walā' and barā'?" And that—I mentioned clearly in the Tawheed classes, there's no need to go over it again. It's as clear as can be. People raised on Tawheed with us have no vagueness in their belief, nor are they bipolar in their Tawheedic upbringing, because matters like this are as clear as can be. Marriage to a Kitābiyyah, or being kind to those who don't fight or for Da'wah purposes—that doesn't negate or violate or contradict walā' and barā'. There's no contradiction except in the minds of the Munāfiqeen who are spreading an ideology that will land them and their followers in the lowest depths of Jahannam. Their heads—so-called Shuyūkh and speakers—will never understand, but the whooshing of 'Umar رضي الله عنه's durrah over their heads...that will clear the confusion the same way 'Umar cleared the confusion out of Sabeegh bin 'Asal.

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Part 5

We Love What Allāh Loves

Have walā' to Tawheed
and the Muwahhideen

Gems of Ramadan 2.0

SHAYKH AHMAD JIBRIL

And when you recite a verse where Allāh سبحانه وتعالى praises the believers, you need to love who Allāh سبحانه وتعالى praises if you love Allāh! Hundreds of examples ...

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۖ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ

Indeed, they who have believed and done righteous deeds - those are the best of creatures. Their reward with their Lord will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allāh being pleased with them and they with Him. That is for whoever has feared his Lord. ¹⁸

When Allāh سبحانه وتعالى loves Al-Muttaqeen, you need to love Al-Muttaqeen.

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Indeed, Allāh loves the righteous [who fear Him]. ¹⁹

If you love Allāh, you love who and what Allāh سبحانه وتعالى loves. You love Taqwā and then you love Al-Muttaqoon. You need to love who He loves and beloyal them and have walā' for them because Allāh loves them! This matter is clear in the Qur'ān. In fact, Allāh سبحانه وتعالى specifically praised the believers for having walā'. So, what you take from that verse is that you need to love the believers, and you need to love the concept of walā' in Allāh سبحانه وتعالى.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

The believing men and believing women are allies of one another. ²⁰

In this verse, there's a series of praised qualities pertaining to the believers. The first one mentioned is walā' for each other, which of course entails barā'a from their enemies. Walā' and barā' is mentioned prior to ordaining the good—the next qualities are ordaining the good, but it's mentioned prior to ordaining the good and forbidding the evil. It's mentioned prior to Salāh, it's prior to Zakāh, and even before the general order of obedience to Allāh سبحانه وتعالى and His Messenger (ﷺ). It's given precedence because walā' and barā' is an essential part of لا إله إلا الله. Without walā' and barā', there's no

¹⁸ (Qur'ān, 98:7-8)

¹⁹ (Qur'ān, 9:4)

²⁰ (Qur'ān, 9:71)

Islām. Salāh, Zakāh, ordaining the good, forbidding the evil, etc. that come later on in the verse—they would not be accepted when you violate the clear principles of walā’ and barā’.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give Zakāh and obey Allāh and His Messenger. Those—Allāh will have mercy upon them. Indeed, Allāh is Exalted in Might and Wise.²¹

Allāh سبحانه وتعالى said Rahmah and mercy descends on those who establish the true walā’ to the believers, among the other qualities. You need to love the believers because Allāh praised them. You need to love walā’ and barā’ because Allāh praised the believers for their walā’, which entails barā’. A person will never be considered a Muslim—even if he says the Shahādah from morning to night, and even if he leaves Shirk and if he does Hajj every year, and even if he keeps posting about his religious ecstasy in Ramadān and when he’s around the Ka’bah and if he shouts “Labbayk” in the loudest of his voice—until he or she adhere to the principles of walā’ and barā’, the barā’a from Kufr and Kāfireen and the walā’ to Tawheed and Muwahhideen. You must have barā’a from a Kāfir and what it entails because Allāh سبحانه وتعالى despises them and their Kufr both...get that right—both! A sign of loving Allāh is not just saying it or alleging it or putting it in the bio like they do. You don’t love Allāh until you accept walā’ in Him and barā’a in Him. To love Allāh, you need to have walā’ to Allāh and barā’a from His enemies. Walā’ to Allāh is to give precedence in loving what Allāh سبحانه وتعالى loves even if it goes against your whims and desires, and the barā’a is to despise and detest and hate who and what Allāh سبحانه وتعالى despises even if your Nafs and desire loves it. The barā’a and what it entails is barā’a from the Kāfir for his Kufr, even if you think he’s the nicest, cutest person on the face of this earth. Barā’a from a Kāfir is not only from those who fight and kill us and our kids. It doesn’t work like you want it; it’s governed by the Qur’ān and the Sunnah.

²¹ (Qur’ān, 9:71)

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Part 6

The Enemies of Allāh

Despise Kufr and its
people as well

Gems of Ramadan 2.0

SHAYKH AHMAD JIBRIL

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

Whoever is an enemy to Allāh and His angels and His messengers and Gabriel and Michael - then indeed, Allāh is an enemy to the disbelievers. ²²

Allāh is certainly the enemy of the disbelievers. Listen again!

فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

...then indeed, Allāh is an enemy to the disbelievers.

Allāh is the enemy of the disbelievers. You know Arabic, tell me—is the verse saying Allāh سبحانه وتعالى is an enemy of Kufr or of the Kāfireen? Does this verse say Allāh is an enemy of disbelief or of disbelievers? In the verse, is Allāh سبحانه وتعالى saying He is an enemy of the concept, the belief, the Kufr itself? Did Allāh say He is the enemy of atheism, trinity, disbelief? No doubt, Allāh سبحانه وتعالى is the enemy of all that, but the verse—like others in the Qur’ān—says,

عَدُوٌّ لِلْكَافِرِينَ

—for the disbelievers themselves! What love, what loyalty, what Īmān, what Islām, is in your heart if you beloyal or love someone who Allāh referred to as an enemy? If your wife had an enemy that you loved, she’ll file for Khul’ the next morning because she considers you disloyal! If a woman was slandering you but your wife loved her and sat with her and mingled with her, you would divorce her on the spot because part of loyalty is your enemy is supposed to be her enemy as well. But according to some, when it comes to Allāh سبحانه وتعالى, those He declared enemies are supposed to be our friends.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Say, "Obey Allāh and the Messenger. But if you turn away—then indeed, Allāh does not like the disbelievers." ²³

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

...then indeed, Allāh does not like the disbelievers."

²² (Qur’ān, 2:98)

²³ (Qur’ān, 3:32)

Obey Allāh and His Messenger, but if they turn away—then Allāh does not like the disbelievers. “Does not like disbelief”...as the Murji’ah and modernists say: “Yeah...that’s included in the implied meaning of the verse...” but the wording of ‘Allām ul-Ghuyoob is He doesn’t like the disbelievers themselves.

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

... then indeed, Allāh does not like the disbelievers."

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allāh does not like the wrongdoers. ²⁴

Allāh doesn’t like the Dhālimeen. And Al-Baghawī said the Dhālimeen here is referring to, of course, the Kāfireen. It’s in the context pertaining to the Kāfireen. Did Allāh سبحانه وتعالى say He hates Dhulm? The wrongdoers’ oppression? Or did He say the oppressors? Dhālimeen—the oppressors themselves. This all responds to those who have bipolarism in their ‘Aqeedah—the ones who say, “We hate Dhulm but not Dhālimeen,” “We hate Kufr but not Kāfireen.”

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا

And do not argue on behalf of those who deceive themselves. Indeed, Allāh loves not one who is a habitually sinful deceiver. ²⁵

Allāh does not like the betrayers and those deceitful—the meaning of Khawwān, and Atheemā is the criminals and sinful. And this is, of course, referring to the Kuffār who have those characteristics. As-Sa’dī رحمه الله تعالى said when Allāh negated His love of them—its opposite is affirm—which is hating them. So, He does not like those who are deceitful, sinful—when He is speaking about the Kuffār—so you must follow along with that if you love Allāh. Did He say He despises deceit and sins? The acts themselves? That’s included, but the wording of ‘Allām ul-Ghuyoob pertaining to the characteristics of the Kuffār—He mentioned the actual people themselves doing the Kufr. We emphasized how Allāh سبحانه وتعالى specifically mentions those who do those acts (the acts of Kufr) because the modernists and

²⁴ (Qur’ān, 3:57)

²⁵ (Qur’ān, 4:107)

Murji'ah and Munāfiqeen are raising a generation echoing how one should only despise Kufr but not the Kāfir himself.

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Part 7

The Mischief Makers

Allāh has cursed them
for their disbelief

Gems of Ramadan 2.0

SHAYKH AHMAD JIBRIL

وَابْتَغِ فِيمَا ءَاتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

...But seek, through that which Allāh has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allāh has done good to you. And desire not corruption in the land. Indeed, Allāh does not like corrupters.”²⁶

Allāh سبحانه وتعالى does not like the Mufsideen, the people who cause mischief. Did Allāh سبحانه وتعالى say He despises mischief only? Of course that’s included, but the direct statement is the people who cause mischief. What about those who abused Allāh سبحانه وتعالى?

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۚ وَالْقَيْنَا بَيْنَهُمُ الْعَدَاةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ۚ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

And the Jews say, "The hand of Allāh is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war [against you], Allāh extinguished it. And they strive throughout the land [causing] corruption, and Allāh does not like corrupters.”²⁷

وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

...and Allāh does not like corrupters.

The Jews who abused Allāh سبحانه وتعالى—Allāh said at the end of the verse, “Allāh does not like the corrupters.” He is talking about Kuffār. Did He say He does not like corruption? Did He say He does not like mischief? He said corrupters! Mischief-makers! Look at the endless verses that dispraise, in the strongest terms, Kuffār themselves.

²⁶ (Qur’ān, 28:77)

²⁷ (Qur’ān, 5:64)

وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ

...and We seized those who wronged, with a wretched punishment, because they were defiantly disobeying. ²⁸

وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا

And the disbelief of the disbelievers does not increase them in the sight of their Lord except in hatred... ²⁹

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ

Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures. ³⁰

شَرُّ الْبَرِيَّةِ

...worst of creatures.

The worst of all beings! Look, actually, at the verses where Allāh سبحانه وتعالى condemns them and rejects them from His mercy with La'n...La'n for their Kufr!

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ

And they said, "Our hearts are wrapped." But, [in fact], Allāh has cursed them for their disbelief... ³¹

بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ

But, [in fact], Allāh has cursed them for their disbelief...

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا

Indeed, Allāh has cursed the disbelievers and prepared for them a Blaze. ³²

²⁸ (Qur'ān, 7:165)

²⁹ (Qur'ān, 35:39)

³⁰ (Qur'ān, 98:6)

³¹ (Qur'ān, 2:88)

³² (Qur'ān, 33:64)

مَلْعُونِينَ ۖ أَيَّامًا تُقْفَوْنَ أُخْدُوا وَقُتِلُوا تَقْتِيلًا

Accursed wherever they are found, [being] seized and massacred completely. ³³

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

Indeed, those who abuse Allāh and His Messenger—Allāh has cursed them in this world and the Hereafter... ³⁴

He is rejecting them from His grace and mercy. Kuffār themselves! Those who know Arabic know how severe the term used is—La'n!

وَأَنْبَغَلَهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً

And We caused to overtake them in this world a curse... ³⁵

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ

Those [who do so] are the ones that Allāh has cursed, so He deafened them and blinded their vision. ³⁶

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءَ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women—those who assume about Allāh an assumption of evil nature. Upon them is a misfortune of evil nature; and Allāh has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination. ³⁷

Allāh condemns them and He rejected them from His mercy, and He readied Jahannam for them.

³³ (Qur'ān, 33:61)

³⁴ (Qur'ān, 33:57)

³⁵ (Qur'ān, 28:42)

³⁶ (Qur'ān, 47:23)

³⁷ (Qur'ān, 48:6)

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

The Day their excuse will not benefit the wrongdoers, and they will have the curse, and they will have the worst home [i.e., Hell]. ³⁸

أُولَٰئِكَ الَّذِينَ لَعَنَهُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا

Those are the ones whom Allāh has cursed; and he whom Allāh curses—never will you find for him a helper. ³⁹

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed. ⁴⁰

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَٰلِكَ مُتُوَبَةً ۖ عِنْدَ اللَّهِ ۚ مَنْ لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ

Say, "Shall I inform you of [what is] worse than that as penalty from Allāh? [It is that of] those whom Allāh has cursed and with whom He became angry and made of them apes and pigs..." ⁴¹

Clear verses where Allāh سبحانه وتعالى condemns them and rejects them from His Rahmah. With La'n, it's rejection from His Rahmah. And only a Munāfiq will come and say, "But we have to beloyal them and love them." This is a glimpse in the Qur'ān, and the Ahādīth and the statements of the 'Ulamā' are enormous.

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً

So for their breaking of the covenant, We cursed them and made their hearts hardened. ⁴²

³⁸ (Qur'ān, 40:52)

³⁹ (Qur'ān, 4:52)

⁴⁰ (Qur'ān, 5:78)

⁴¹ (Qur'ān, 5:60)

⁴² (Qur'ān, 5:13)

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا
عَلَىٰ أَدْبَارِهَا

*O you who were given the Scripture, believe in what We have sent down [to Prophet Muhammad (ﷺ)], confirming
that which is with you, before We obliterate faces and turn them toward their backs...⁴³*

وَلَكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

...But Allāh has cursed them for their disbelief, so they believe not, except for a few.⁴⁴

There's no need to translate them because they all basically mean the same—wrath of Allāh, ousted from His Rahmah, for their Kufr.

أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

*Those—their recompense will be that upon them is the curse of Allāh and the angels and the people, all
together...⁴⁵*

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ

Indeed, those who disbelieve and die while they are disbelievers—upon them will be the curse of Allāh...⁴⁶

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۚ أُولَٰئِكَ يَلْعَنُهُمُ
اللَّهُ

*Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people
in the Scripture—those are cursed by Allāh...⁴⁷*

Condemning them, ousting them from His Rahmah, for their Kufr.

⁴³ (Qur'ān, 4:47)

⁴⁴ (Qur'ān, 4:46)

⁴⁵ (Qur'ān, 3:87)

⁴⁶ (Qur'ān, 2:161)

⁴⁷ (Qur'ān, 2:159)

وَأَتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ ۖ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ

And they were [therefore] followed in this world with a curse and [as well] on the Day of Resurrection.

Unquestionably, 'Aad denied their Lord...⁴⁸

وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۖ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

...and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of Allāh is upon the wrongdoers.⁴⁹

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ هِيَ حَسْبُهُمْ ۚ وَلَعْنَهُمُ اللَّهُ

Allāh has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allāh has cursed them...⁵⁰

Verses with direct La'n, cursing, rejecting of the Kuffār themselves—and that's aside from the Kufr—verses that contain thamm (ذم), wa'eed (وعيد), bughdh (بغض), barā'a, 'adāwah (عداوة), dispraise, despise, hate, promise of punishment, for the Kuffār themselves. Your stance on who is an enemy and who you love and who you hate must follow who Allāh تعالى سبحانه loves and hates, and your enemy is who Allāh declares as an enemy—in their person and in their belief. Otherwise, don't allege you love Allāh تعالى سبحانه nor allege that you know what لا إله إلا الله means.

إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا

Indeed, the disbelievers are ever to you a clear enemy.⁵¹

What kind of a Muslim reads the Qur'ān and a verse like that and sees the tafāseer and declares someone who Allāh تعالى سبحانه declared as an enemy as someone beloyal to him?

⁴⁸ (Qur'ān, 11:60)

⁴⁹ (Qur'ān, 11:18)

⁵⁰ (Qur'ān, 9:68)

⁵¹ (Qur'ān, 4:101)